Volume LXXVI CHICAGO, DECEMBER 9, 1915 Number 15

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

TELEGRAM

To the Tuesday Morning Class in Religion,
Abraham Lincoln Centre,
Chicago, Ill.

Your message touched us deeply. We may accomplish but little directly but we would testify to all the world our belief in the wickedness of war, the futility of preparedness as a means of peace, and our faith in better ways. The day is beautiful. We sail in good heart. The best is the fidelity of you all. Love to all.

JENKIN LLOYD JONES

With the Ford Peace Expedition,
New York City, December 4, 1915

CONTENTS

EDITORIAL—
Notes 227
"Fireside Papers" 228
"Whose Ox is Gored?" 228
The Robert Browning Settlement 228
Bible for Young Children 229

THE PULPIT—
Preparedness.—*Rev. Charles E. Beals* 230

CONTRIBUTED—
Free Religious Association of America.—JOHN HAYNES HOLMES 232
Japan's Monroe Doctrine for China.—K. K. KAWAKAMI 233

SELECTED—
Soldier Refuses to Kill—Is Shot for Cowardice.—*The American Magazine* 232
The Art of Giving.—*Grace Ellery Channing* 236

CORRESPONDENCE—
Joseph Fort Newton—Again.—CLARENCE GREELEY 237

POETRY—
To Kings in War.—HARRIET LAKE-BURCH 227
America, 1915.—*William Ellery Leonard* 237
December's Mayde.—*Denver Republican* 239

THE FIELD—
An Association to Abolish War—Statement of Principles 238
Mr. Jones in the Field 239

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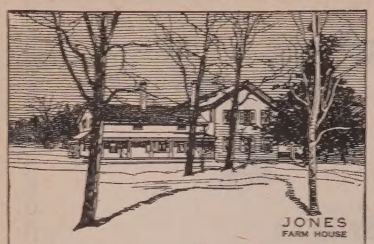

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME LXXVI. THURSDAY, DECEMBER 9, 1915. NUMBER 15

TO KINGS IN WAR

For my own soul, not yours, I come to you:
Thanks for the revelation that you make
Of my own soul's undreamed capacity
To scorn the sacrament of Christian Kings.
I did not know the reaches I could go
To pity for a little hungry child
And hapless mother-kind, till you reveal
The destitution of a Christian Monarchy
To deal with its own need.

If I could pray
God give you peace, and He should answer me
By giving peace to you, what better curse
Could fall upon you than such death of soul
As would enable you to find a peace
Of mind or heart ever again?

And so
I sentence you to ageless penances
As shall outlast your hope eternally;
To know your sin can never be forgiven—
The millstone and the sea are not enough.
Amen.

Harriet Lake-Burch.

Apropos of the recent account printed in these columns of the Sunday School service used at the Abraham Lincoln Centre by the Sunday School of All Souls Church, a correspondent from Lawrence, Kansas, writes of a unique solution of the problem by the Unitarian Sunday School of that city, as follows:

All that you said was very helpful to us. It may interest you to hear what plan we have hit upon. We took your suggestion of not using any printed services and have made lantern slides of responses which Mr. Backus himself compiled. These we throw on the screen with the stereopticon and the children enjoy it very much. The room needs to be only slightly darkened. We feel very grateful to you for having given us the first idea in this direction.

We print in our news columns the prospectus of still another peace organization, under the title of "An Association to Abolish War." Notwithstanding our distrust and dread of new organizations, in these days when even peace societies waver and the officers thereof go in for "Preparedness" and "Security," what is there to be done but to try once more to form an organization sufficiently radical to fearlessly expose the barbarism of war and to identify an opposition of the same with democracy, religon and progress. There are no palliative excuses for war; no wrongs can ever be righted on the battlefield. The men who die and the men who kill are only remotely concerned with the men and measures that provoke war. It is all bad and there is no sound philosophy or justifiable ethics that temporize with this belated survival of the brute in man, the arrested development of the growth of the civilized state and the humanized community.

UNITY is glad of every opportunity to bring its one time near, and all the time dear, associate editor, Rev. Charles E. Beals, into its columns. The following, clipped from the bulletin of the church of Worcester, Massachusetts, of which Mr. Beals is now pastor, indicates the spirit of UNITY as well as the Unitarian pulpit in Massachusetts. We print it entire. It is to be hoped that the members of pulpits in the lands that are enlisted in this war against war, and are fighting for life and not lives, will be rapidly increased.

THE MESSAGE OF UNITY PULPIT

One central and unifying thought runs through all the sermons announced for the Sundays up to next December, namely: Nature, at the cost of terrible human suffering, has developed a fighting instinct in man. To suppose that this battle habit must either be thrown away or forever find expression in man-killing is to impeach the goodness of the universe. Your minister's idea is that religion is the best and the intended outlet for the spirit of soldierliness, and that in place of military strife there will be waged a moral warfare, in which the soldier virtues will find their real and permanent application. Hence the lessons which have been so dearly learned in the school of bloodshed probably are the very things most needful to the unbloody soldier of righteousness in his effort to "live the life" and "fight the good fight."

An anxious correspondent is distressed over the fierce anti-Catholicism of the *Menace* and other "yellow jacket" journalism and begs an opinion from UNITY. First, last and all the time, UNITY deprecates the exaggeration born out of dogmatism. Bigotry is confined to no side and is no less tolerable or lovely under one banner than another. We consider an anti-Catholic campaign as wretched a mis-direction of religious zeal as anti-Semitic, anti-Christian, anti-Protestant or anti-anything-else. The great Catholic Church has its grievous faults, whether studied in the present or in the past, and so have all the other religious movements; but because it is a human institution, vast in extent, in time and space, it contains much that is beautiful, and in spite of its errors, it abides in the world like other institutions on account of the truth it contains and virtue it embodies. There is so much that is lovable in the Catholic Church that we cannot lend ourselves to the fell inspiration of hate, and yet we are not conscious of any tendency in mind or heart to join the church whose headquarters are at Rome and whose visible head is the Pope.

"Fireside Papers"

This is the title of the last of many entertaining books from the pen of Frederick Rowland Marvin. Dr. Marvin, for many years a successful pastor, delights in books and has the fine power of interpreting his library in terms of the spiritual life. He gossips delightfully in these Papers and the gossip is not only innocent but inspiring, and what he tells of things in life and in nature is what he has discovered in his books.

The chapter entitled "The Romance and Symbolism of Animal Life" revels in animal stories from mice to elephants. Animals that have deserved monuments, animals in commerce, and animals in poetry and literature. But this is but one of the chapters that inform, refresh and charm the reader. Here is a study of Minor Poets, The Loneliness of Genius and an altogether timely word on Philosophers and Patriotism. This last is a good antidote to the patriotism that has geographical boundaries and is such a fertile mother of wars. Here we come upon Goethe's exclamation, "How could I take up arms without being impelled thereto by hatred? And how could I hate at my age? War is foreign to me and I am without military ambition." On the next page we read the wholesome sentiment of Dr. Marvin himself: " 'My country right or wrong' is an evil motto, and unconditional loyalty is disloyalty to God because it exalts one's country above its Creator and the Creator of all lands and of the whole world."

This essay enforces the fact too little taken note of in these days that we have too much patriotism and too little philosophy.

"Human Derelicts" is the title of another essay which reveals the wide reading of the author, the social humanities and the curious human nature that we belong to.

"Whose Ox is Gored?"

It does make a difference. Nothing is more pitiable than the study of the limitations of the human mind and heart. How anxious we are for our own rights and those of our near kin and clan. The old lady who "couldn't see why Dick Jones should weep at the funeral, for the deceased was no member of our church," is not such an exceptional person after all.

One would think that the long humiliation, the cruel suppression and the unreasonable withholding of the rights of citizenship of the colored people would make them at least sensitive to such wrongs when inflicted upon other people.

It is, then, a source both of surprise and regret to find so prominent a colored man as Prof. Kelly Miller of Howard University, Washington, D. C., arraying himself against Woman's Suffrage when he must know that his long suffering people have been long valiantly championed by a noble army of women, who, in intelligence, public spirit and civic training, far outreach the qualifications of multitudes of his own race for whom he demands civic rights, including the franchise privilege.

The following open letter sent by a committee of the Frederick Douglas Center Woman's Club is none too sharp. The arguments are pertinent and deserve to reach farther than the mind of the genial, and, on this subject, too complacent mind of the professor, so we print it in full:

Dear Professor:

The undersigned appointed to address you in this manner by the Douglas Center Woman's Club, wish to express their deep appreciation of your past services not only in the educational field but as an able and, hitherto, impartial advocate of human rights and of a growing democracy which draws no lines of race or sex or creed. It is because these feelings have been so strong that we are the more surprised and pained over your recent statement in the Crisis on Woman Suffrage. Up to this time we have followed your course without hesitation. We have listened to your eloquent appeals from platform, have read your masterly essays in behalf of larger opportunity, as we believe, for every restricted class. Now we are filled with a deep sense of loss and mental confusion over what seems to us a grave moral defection supported by a kind of reasoning we have never before heard from you.

We feel it hopeless to try to answer arguments like yours against woman's right to the ballot, which begging your pardon, are neither new nor weighty. They are of the same nature as those which holders of special privilege always use against the Negro's political and social advancement.

The cause of liberty is as wide as the earth's area. The friends of freedom must learn to walk abreast. When the attempt is made to turn one group against another, seeking the same goal, to exclude others from rights and privileges we ourselves have attained, the spectacle is a sorry one.

The woman's cause is as large and important as the man's, as the black man's, as the laboring man's. Sex has as little significance as race in just minds and in the distribution of natural or acquired rights, like those of citizenshhip. We have counted you among the believers in a human universalism that makes no exception of class or individual. It is with profound sorrow that we see you step down from this level to another where you are content to seek a good for yourself and your particular group which you deny to another; and that other one which has afforded your race great aid and inspiration and deserves a better return.

With deep regret.

Celia Parker Woolley,
Addie Robinson,
Georgiana Whyte,
Committee.

The Robert Browning Settlement

The following appeal from the New York Browning Society, of which Miss Florence Wier Gibson is the present president, and the Waldorf-Astoria, its place of meeting, will find sympathetic response in the hearts of an ever widening constituency. It is hard in these war-ridden days, when our hearts as well as our ears are deadened by the roar of cannon and the groans of the dying, to think of poets and poetry, and yet the ills of the world must be ever healed by the voice of the poet. Nothing more fitting could possibly happen in the history of letters than that the meeting

house in which Robert Browning was baptized, and where as a youth his heart was attuned to worship, should be devoted to social work now familiarly known as "settlement" work. Surely it is his virile gospel at work, his great love for man as man being instituted in society. We are glad to help extend this notice and will rejoice if its publication should cause some checks to seek the "box at the door." If December 8 is too early, then send later; let the lovers of Browning join hands in this most fitting memorial to him who has taught us that the beauty of life ever leads to the dutes of life.

Dear Members of the Browning Society and Friends:

Last spring it was our privilege to entertain the Rev. Francis Herbert Stead, Warden of the Robert Browning Settlement, Walworth, London. Mr. Stead thrilled us with his account of the wonderful, glorious work done in this Settlement "for the furtherance of the Kingdom of God."

Browning Hall, the official center of the Settlement, was originally the Meeting House where our poet was baptized and attended divine worship in his youth. The neighborhood since then has changed and it is now the heart of London's deepest poverty.

Twenty-one years ago, during the prayer hour of the death-day of our poet, the idea of the Browning-Settlement came into being. All these years the Rev. and Mrs. Stead, with a band of devoted, faithful workers have, with undaunted courage, "marched breast forward, Never doubted clouds would break."

The Robert Browning Settlement trains the people in citizenship, leads in social reforms, and supplies the vital power of the inspiration of religion; the religion that Browning affirmed in his life. It is the one Shrine where the light from Browning is kept burning.

This terrible World-War has increased its work, responsibilities and expenses. The same cause has drained its source of supplies.

In this great need all who have found Browning helpful are honored by being asked to contribute to a fund to assist in lifting the burden of debt and completing the equipment of this great MEMORIAL to our Poet. Let us show our gratitude for the uplift we have from the message of Browning by sending substantial help when the "Coming-of-Age" of the Robert Browning Settlement is celebrated by a commemoration service in Browning Hall on December 13.

It is the privilege of *everyone* to have a part in this offering. There will be a box at the door at the regular meeting on December 8 to receive small contributions. Checks and money orders may be sent by mail to

(Mrs. WALTER G.) GABRIELLE S. MULLINER,
Chairman E. B. Browning Committee.

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Bible for Young Children

The following letter is a characteristic one. This question comes to us over and over, through the mail and through the human voice. In order to secure the latest word on such literature from an expert, we forwarded the letter to Rev. Florence Buck, who is in the Department of Religious Education of the American Unitarian Association, and who devotes herself largely to Sunday School problems. Her reply is quite in line with our own. Mr. Sheldon's stories were first told in UNITY and we thought at the time, and still think, that they were a masterly handling of a difficult subject. Back of any intelligent use of the Bible for the children lies an intelligent understanding of the same by parents and teachers. When the parents learn to know the Bible as literature to recognize in it a treasure house of folk lore, poetry and prophecy, a library wide in range, rich in its historical and national settings and profound in its ethical and religious content, then they will know how to give the children these stories. An American edition of the revised version makes an available text. Perhaps Moulton's "Bible Stories of the Old Testament" and "Bible Stories of the New Testament" will help to make still more available texts.

QUESTION

What book would you recommend for children eight to ten years old, which would tell the story of the Bible, properly expurgated and in suitable form for children who are, in the strictest sense, Unitarian in belief, their parents not being members of any church?

MISS BUCK'S ANSWER:

This inquiry which you sent me raises the very troublesome question which most parents and teachers seem not to have solved for themselves. How is one to tell the Bible stories except as the Bible gives them? We may, indeed, as has sometimes been done, take the story, omit the elements of it which were based on a primitive conception of the universe and of the divine life in it, and change any parts which seem to us not to fit our form of faith.

It is evident, however, that when we have done this we have a new group of stories and are not teaching the children the Bible, if by that we mean we want them to know what the Bible says. My idea of such instruction is that the children should be allowed to have the Bible stories as nearly as possible in the Bible language. They enjoy it and respond to the graphic and picturesque elements of the English form of the Old and New Testaments. What is necessary is that the parents or teachers should have the right view of the stories; give them the proper atmosphere and make any necessary explanations to the child on the basis of critical scholarship.

I am accustomed to suggest as the best Bible story book for children about ten years of age, the publication of Houghton Mifflin Company, entitled "An Old, Old Story Book," by Eva March Tappan. This gives, as you know if you are familiar with it, the stories from the Old Testament only, but it gives them in the Bible language and by omissions makes the form and progress of the story well fitted to the child mind.

We have, of course, such books as "Bible Stories Retold," by Dr. Brooke Herford, published by the Sunday School Association of London, or Walter L. Sheldon's two books of the Old Testament Bible stories and the Life of Jesus. Also the "Bible Story Retold for Young People," by Bennett and Adenay, from the Macmillan Company. We find one of our Sunday school text books, "Early Hebrew Stories," by Charles F. Dole, much liked by liberal households. You are, no doubt, familiar also with the "Century Bible for Young People." Whether you think that would fit the household referred to I do not feel sure, but it is considered one of the best of the Bible revisions.

The more I deal with children, the less I care myself for a retelling of the stories, and the more carefully I use the Bible language when a Bible story is to be given. Perhaps our new course, when it is completed, will do something to help parents of the sort referred to in this letter. I shall watch with interest for your article on the subject.

I know that the way of tears has been the way of growth, and the rounds in the ladder of the artisan have led to art so fine that it is divine. Not theories concerning the past, not dreams concerning the future, but the development of soul now, and here, is a part of the everlasting problem of religion.—*Rev. Jenkin Lloyd Jones.*

THE PULPIT

Preparedness

[Extract of sermon preached by the Rev. C. E. Beals, pastor of the Church of the Unity, Worcester, Mass., at a union Thanksgiving service in Pleasant Street Baptist Church, November 25, 1915, as reported, in *Worcester Daily Telegram* of November 26th.]

Protesting against preparedness, the slogan of the hour, Rev. Charles E. Beals, pastor of Church of the Unity, declared before a large congregation, at a union Thanksgiving service of the West Side Protestant churches in Pleasant Street Baptist Church, that preparedness advocates are ignorant of, or deliberately ignore, the first principles of psychology, and they are ignorant of, or deliberately ignore, the plain lessons of history.

He added that if these men are ignorant of psychology and history, they are not intellectually qualified for leadership in matters of public welfare. He further stated that if they deliberately ignore or skilfully misinterpret the plain lessons of psychology and history, then they are morally unqualified to lead the United States wisely.

Rev. Beals took for his subject, "Reading the sky, or signs of the times." He said in part:

Following a long-established and excellent New England custom, let us devote the Thanksgiving occasion to a consideration of public morals.

The latest and finest product of the cosmic process is the moral sense. It is a feeling of ought and ought not, which differentiates man from all other creatures. In seeking after goodness, man comes to his best idea of God and becomes most godlike.

Reduced to lowest terms, every problem confronting us today is a problem of morals. The question of temperance, labor, woman suffrage, social purity, sectarianism in religon and partisanship in politics, could very speedily be settled if people only would ask, "What is right?"

Unfortunately we hear comparatively little about right and wrong today. How seldom does an editorial writer, a political party, or even a preacher, use these now old-fashioned words right and wrong! The most ominous danger of today is the blunting of the moral sense.

The first half of the nineteenth century was a wonderful period, as witness the British reform bill and the emancipation of British slaves.

Democracy and justice seemed to be approaching universal organization. But there came a sharp switching off, and morality was relegated to relative obscurity. What caused this? Possibly the critical study of theology left many men without the old sanction of an authoritative "thus saith the Lord." But, more largely, the obscuration of idealism was due to wars and commercialism. Gen. Francis A. Walker used to emphasize the significance of the killing off of idealists in our Civil War. Modern graft dates from the army contracts of that period.

The invention of machinery, the evolution and centralization of corporations, the organization of labor in self-defense against the blacklist, have crushed out the old spirit of kindliness, until business today is war, not merely non-moral, but anti-moral. There is no place in business for Sunday School nonsense. Laborers are brutalized and business men are brutalized. Together they lose faith in things of the spirit and trust only force. Thus morals and a belief in immortality fade out. I have heard business men say:

"We need armies and navies not only to repel foreign invaders, but to shoot down socialists and workmen if occasion demands."

Just now when the strife between labor and capital has become ugly and almost unbearable, men in my hearing have said: "We need a war to clear the air." That is, to switch off public attention from the labor question. Today the most dangerous factor in the problem is the economic stake which business has in war making.

Now this industrial question should be faced honestly and man-fashion. Nothing will be gained by postponing an effort to discover a solution and organize industrial justice.

You may club starving workmen into submission temporarily, but the issue all the time is becoming clearer, bigger, bitterer and more desperate.

Cannon parliaments settle nought. Justice alone will satisfy.

If any man or group demands more than justice, that should be counted against said man or said group. It is high time that moral responsibility should be reckoned with, instead of continuing the present mad, unbrotherly, materialistic scramble for dividends.

If industry cannot breed goodness of character, we must change the business system for a moral one, or civilization will go down.

Turn now to war. In Europe all the toilful gains of civilization are being cast into the flames of war—lives, wealth, business, science, morals. Inasmuch as Europe, since the Franco-Prussian war, in time of peace, has expended for preparedness a sum larger than all the wealth in the United States, it would seem that no other demonstration of the futility of preparedness would be necessary. But no, preparedness is the slogan of the hour. And there are organized groups of men who are grimly determined that America shall walk in the path of preparedness, even though that path lead through blood and tears.

For one, I protest against such leadership, and I protest for two reasons:

Preparedness advocates are ignorant of, or deliberately ignore, the first principles of psychology.

They are ignorant of, or deliberately ignore, the plain lessons of history.

Now, if these men are ignorant of psychology and history, they are not intellectually qualified for leadership in matters of public welfare.

If they deliberately ignore, or skilfully misinterpret the plain lessons of psychology and history, then they are not morally qualified to lead us wisely.

Look at the psychological aspect of the problem. Bigelow, in his volume on torts, pointed out that between individual men it is actionable for A to shake his fist in the face of B, even though no blow is struck, as "the effect of an assault, the putting one in fear, is produced."

Similarly the waving of pistols, or clubs, or violent words and gestures, says May, the writer on criminal law, may constitute a riot, even though no shot is fired or blow struck, because it disturbs the public peace. "The disturbance of the peace by exciting terror is the gist of the offense." The shaking of the

fist in a man's face does not promote good feeling. It is equally true between nations.

Armaments irritate and provoke. They tend to bring on war, instead of safeguarding against it.

The wearing of swords and the carrying of pistols has multiplied homicides. Hence, today, the carrying of weapons is forbidden by many states.

I hope to live to see the day when international swashbuckling shall be abolished, when an official international police shall be the only armed force among nations.

Isn't it natural to want to use tools if we have them?

Isn't it natural for man to want promotion?

Isn't it natural for us to want to strike if we are thoroughly angry?

In a moment's passion, isn't the temptation to shoot first and investigate afterward?

Isn't it natural for a soldier to want to render some actual service in the field in return for the salary he is drawing?

Isn't it natural for a man to aspire to martial glory if he is a professional warrior?

All these things are involved in the psychology of preparedness.

But how has it worked out in history? Just as the psychologist might expect. The prepared nations have been the very nations that have had most wars. When some nation has become dangerously powerful, other nations have formed coalitions against it, for few nations really have been "able to lick all the rest of creation."

Frederick the Great stated that the reason he declared war against the Queen of Hungary, was that his army was ready.

The Crimean war at last became inevitable, because negotiations became swallowed up in the flourish of the enginery of war.

The Franco-Prussian war was declared because the French minister of war declared that all was ready.

I heard Mr. Asquith say of armaments: "Gentlemen, these things are for use." No small portion of British colonial territory was annexed by conquest during the last third of the nineteenth century.

"We were invariably on the defensive. We had no intention of going to war. Having gone to war we had no intention of occupying the country. Having occupied the country, provincially, we were still determined not to annex it. Having annexed it, we were convinced that the whole process was inevitable, from the first to last."

Such is the fiction still solemnly maintained. "Manifest destiny" ought to be spelled "Manifest density."

In the history of our own country we find that the United States was overbearing and unjust toward Mexico, which led to the inglorious war with that country.

I heard Gen. Woodford, who was United States ambassador to Spain in 1898, say "Spain yielded on every point and there was no need to fire a single shot. But we were prepared."

Gen. Kitchener, in 1910, is reported to have said to the assembled veterans of South African and Indian campaigns: "I only wish we could have another scramble soon."

"A short war and quick promotion" used to be a common toast among soldiers.

In every international crisis it is difficult for army and navy men to see any possible solution but war. They are depressingly pessimistic.

Senator Stone, of our committee on foreign relations, frankly stated that he wanted a big navy, not only for defense but for offense when the right occasion arises.

Charlie Napier, at a banquet just before his departure for what soon proved to be the Crimean war, hilariously said he was likely soon to declare war in the Baltic, and the equally mellow first lord of the admiralty gave him full permission to do so.

Is such an arrangement safe or desirable?

Judging from the red events of history, who can doubt that money interests would be able, if we had a corking great army and navy, to plunge us into incidents that would lead to war?

Our Mexican war was fought for the slave traders; the Boer war was a miners' war; the Russo-Japanese war was over a timber concession.

Mr. Hearst boasted that he brought on the Spanish war, and it is generally understood that he and the Standard Oil people are the ones who recently have been most anxious and active for American intervention in Mexico.

Dr. Liebknecht revealed to the German Reichstag the secret that preparedness was a game of salesmanship.

Congressman Foster, just before his death, declared that he was satisfied that vast sums were being expended by munition manufacturers and armor plate men for lobbying at Washington.

These patriotic defenders of America sold armor plate to Japan at a cheaper figure than to their own country.

Shall we prepare? Let us plainly understand that there is no preparedness against war, that is not preparedness for peace. Peace comes by right relations and good feeling and mutual kindness.

Only war will follow preparedness for war. 'Tis the law of harvest. The reaping is in kind with sowing. Before voting for preparedness, measures or men, let us first learn whence all this preparedness emanated.

Have the men who are so anxious that America shall not be defenceless any financial stake in the matter?

If all these increased millions which it is assumed Congress will appropriate for an enlarged army and navy were to be expended in government armor and powder plants, would the preparedness people be as zealous in the cause?

Who is it that is manufacturing war scares and organizing spontaneous expressions of public opinion in support of preparedness?

Are they in any way, financially or socially, directly or indirectly, yoked up with the war traders?

We can see how greatly indebted to Du Pont, the powder man, President Maclaurin of the Massachusetts Institute of Technology, is.

Bethlehem Steel goes up to 600 as the result of war orders.

Is the president of Lehigh University, located at Bethlehem, Pa., who is so actively enlisted in the preparedness campaign, influenced in any degree by nearness to the steel company?

The public ought to know just how preparedness advocates are related to the interests which profit from war and war preparation.

The people must pay the bills. They have a right to the facts before embarking on a policy of money waste, blood and broken hearts.

We hear fervent appeals for red blood. A $5 bull dog is full of red blood.

What we need to raise us above the level of bulldogism is more gray matter in our skulls. Given that, we should then hear less of the bayonet nightmare, less of the gospel of the shindy; and we should hear more concerning right and wrong.

As for myself, God helping me, I will be neither the venal servant nor silly tool of armor interests. Nor will thinking men forever be willing to die for the dividend seekers who attempt to enlarge their unhallowed business by fanatically waving national flags.

Between the two brands of Bethlehemism, Palestinian and Pennsylvanian, let me choose the Judean. Even though peace and civilization go down, I prefer to stand with Jesus, dying for spirit, for goodness, for justice, rather than to be a sharer in the blood money which has cost the lives of mothers' boys.

I appeal from America, drunk with dividend madness and military conquest, to America sober, or if America never is to be sober again, to the future ages of humanity, to the wiser thinkers of coming days.

If we have correctly read the signs of the times, the great need is moral conviction. But commercialism and war stifle morality. These must be removed from the path of progress or civilization will go down.

Free Religious Association of America

In antcipation of its approaching half-century anniversary, the Free Religious Association of America has undertaken this year a vigorous campaign for the strengthening of its organization and the extension of its work. Its first move has been to put a salaried officer in the field in the person of its Secretary, Rev. G. G. Mills. Further steps will take the form of public meetings in Boston and other cities, special leaflets and tracts for the proclamation of the Association's new message for the new age, speeches by the Secretary on the invitation of churches, forums, etc., recruiting of membership, etc., etc. It is hoped that persistent and enthusiastic endeavors along such lines as these throughout the coming winter will result in a thorough reinvigoration of the Association's life, a very substantial increase in its resources, and a perpetuation of its influence in the full measure and power of other years.

At the present moment, in anticipation of later activity, the great need is a rebuilding of the membership list. Former members, whose connection with the Association has lapsed through inattention or suspension of interest, are herewith invited to communicate with the Secretary and have their names once more enrolled. Persons who have long attended the meetings and festivals of the Association, but, for one reason or another, have never enlisted in its support, are herewith urged to become members and thus help on the new campaign in the most direct and effective way. The new generation, who realize that "free religion" is as great an issue today in sociological terms as ever it was in the old days in theological terms, are especially appealed to. The Association needs new blood, and asks, without apology, and with definite guarantees for the future, that it be received.

In addition to the membership of individuals, a particular endeavor is to be made this year to secure the membership of churches and other institutions. The officers of the present administration have long been aware of the existence of churches which would welcome affiliation with some organization which is freer and more inclusive than any existing denominational body. They furthermore know of a considerable number of isolated churches which are outside of all sectarian lines and which would heartily welcome association with an institution of similar character. In recognition of this situation, the Association is definitely planning to gain the affiliation of all churches, of whatever name or class, who would welcome organization on the basis of free religion. The fee for institutional membership has been placed at $5.00 a year or more. The ministers and officers of churches are herewith invited to open correspondence with the Secretary in this important new departure.

Announcements of new undertakings and developments will be announced from time to time in these columns. Communication should be had direct with Rev. G. G. Mills, Secretary, 44 Phillips Street, Watertown, Massachusetts.

JOHN HAYNES HOLMES, *President.*

Soldier Refuses to Kill—Is Shot for Cowardice

One of the strangest stories of the entire war is told by E. Richard Schayer, a British soldier, who has returned to the United States, his native country, after seven months active service in France. In the December *American Magazine* Mr. Schayer tells of meeting with a French schoolmaster who told him one of his assistant teachers named Paul Savigny had refused to kill at the behest of the French Government and had faced a firing squad in consequence.

When the war opened, said the schoolmaster, Savigny at first refused to enlist, declaring that his business was teaching school and that he would not exchange the pointer for the rifle. Friends who had feared his imprisonment and disgrace secured him a position in the army where he could do clerical work and, as they thought, have no fear that he would be called to take up the active business in the trenches. He was drilled with his regiment, however, and through some mistake, or perhaps intentionally, was sent to the front with his comrades. His neighbors thought he had given up his incomprehensible ideals and that he had resigned himself to the common fate of his countrymen. But this was not the case.

A few days later Savigny reappeared at the school and told the headmaster that he had deserted on account of his ideals. He was not afraid of death, he said, and would await the authorities at the schoolhouse. He resumed his classes as though nothing had happened and was busy teaching the children when the soldiers came to arrest him.

Savigny was placed between two squads of soldiers and marched to the commandant. He was courtmartialed, convicted of cowardice and desertion in the face of the enemy and condemned to be shot.

A firing squad of pale-faced reservists, who had never killed anything larger than a hare, presented their rifles. When their lieutenant, a merchant, fal-

tered out the command a scattering volley was fired. The headmaster had been present at the execution. Before Savigny fell he said to the headmaster:

"Some day France will know that I died not as a traitor or coward, but in protest against tyranny and evil and for my faith in the future regeneration of mankind."—*The American Magazine.*

Japan's Monroe Doctrine For China

Half a century ago Japan knew little of foreign trade, cared nothing about colonial expansion, never bothered herself about weltpolitik. Enjoying Arcadian peace, the Japanese were well satisfied with the conditions then prevailing in their tranquil islands.

But the Western Powers thought that they knew the business of the Japanese much better than the Japanese knew it. So they sent formidable warships to Japanese waters and turning their broadsides toward the defenseless coast, told the islanders to open the doors. Especially was the United States insistent that the Mikado should remove the bars put on her gates, chiefly because of California commerce which had suddenly become important in consequence of the discovery of gold.

What could the poor Japanese do but obey the stern mandate uttered, as it were, from the mouths of the guns? Under such circumstances Japan, willy-nilly, entered the comity of nations. Finding that the only way to resist further encroachment of the alien intruders upon her rights was to equip herself as Europe and America were equipped. Japan forthwith adopted the ideas and systems and machinery which she thought made the Occidental Powers strong and powerful. Almost in the twinkle of an eye the age of golden leisure was gone and the "iron age of hurry-scurry was upon us." From the assortment of novelties (including a large quantity of firearms and firewater) which Commodore Perry unpacked at Yokohama before the bewildered gaze of the Shogun's officers, Japan's equipment of modern machinery increased by leaps and bounds until she became a formidable industrial and military power.

Meanwhile, the spirit of enterprise which had long remained dormant under the exclusive policy of the old regime, was awakened and began to assert itself with irresistable force. Thus the sons of Nippon began to emigrate to many lands where opportunity seemed to await their activities. Scarcely had they set foot upon the lands of the Caucasian race when the latter raised a flag with these words inscribed on it: "Thus far shalt thou go, no further." They were told that it was "none of their business" to come and exploit the white man's country, that they must go home and mind their own business and work out their destiny in the ancient little archipelago and the hoary countries of Asia whence they had been ordered to come forth at the point of the gun. What is still more bewildering, American publicists and editors would ever and anon raise hysterical cries even against innocent enterprises of Japanese not in their country but in Mexico or South America where no ban is placed upon Japanese immigration. A strange spectacle this!

Like the docile youth that he has always been, the Japanese retraced his steps and went back to his old home. But the Japanese, subservient to the West as he is, cannot destroy the machinery of industry and the system of commerce which the West imposed upon him. Still less can he suppress the new energies and the new ambitions which Europe and America so benevolently awakened in him by the impact of their cannon balls!

This salient fact must not be lost sight of in an effort to understand Japan's Chinese policy. When the Government at Washington, as an aftermath of the San Francisco school incident approached Tokyo with a view to restrict Japanese immigration, the late Marquis Komura, the then Foreign Minister, virtually proclaimed to the world that the Japanese would strive to solve the embarrassing problem of surplus population in the countries of his kindred races, and that Japanese emigrants would henceforth go chiefly to Manchuria and China. To this proclamation neither the American Government nor people had right or desire to object. The Chinese situation which the Mikado is now grappling with is in a sense the outcome of the exclusive policy adopted by the Caucasian countries bordering upon the Pacific. Will "White America," "White Canada" and "White Australia" raise a hue and cry now that Japan wants to extend the lease of Port Arthur and Dairen and secure a few mining and railway concessions in China?

But what is the real nature of the Japanese demands upon China? Are they, as the editor of *Sunset Magazine* thinks they are, of such a nature as to make Chinese a vassal state of Japan? And how will they affect the principles of the "Open Door" and "equal opportunity?"

While Peking has been industriously spreading alarming reports of Japanese aggression, not a word has come from Tokyo as to the overture which the Mikado has made to China. Sir Edward Gray, the British Foreign Secretary, who is undoubtedly well informed on the matter, has announced in the Parliament that the report of the Japanese demands is greatly exaggerated. But presuming that the Chinese version is correct, Japan's proposition seems to consist of these twelve terms:

That no part of the Chinese coast and no island off the coast shall be ceded or leased to any foreign power.

That Japan shall have exclusive mining rights in eastern Mongolia and the right of veto regarding the construction of railways there.

That the Japanese shall be allowed to settle and trade in Manchuria and Eastern Mongolia.

That the lease of Port Arthur and the agreement in regard to the South Manchuria Railway be extended to 99 years.

That China shall transfer to Japan all German mining and railway privileges at Shantung.

That Japan shall have the veto of mining railway and dock concessions at Fukien.

That Japan shall in co-operation with China, control the Han-yang Iron Works, Ta-yeh iron mines and Ping-siang collieries.

That China shall purchase at least half of its arms and ammunition from Japan, or that arsenals under Chino-Japanese ownership shall be erected in China.

That Japan shall be granted the right to build and construct railways from Nan-chang to Han-chow, from

Nan-chang to Kiu-kiang, and from Nan-chang to Wu-chang.

That in case of necessity China must call upon Japan alone to preserve its integrity.

That in appointing foreign officials to military, financial and police service China shall give precedence to Japanese.

That privileges such as are enjoyed by other nations regarding the establishments of missions, churches, schools and hospitals and the purchase of land in connection therewith, shall be granted to Japanese.

Of these twelve terms those relating to Manchuria might well have been omitted. Not that they are unimportant but because the prolongation of Japanese occupation of South Manchuria is a matter-of-course. The lease of Port Arthur and the South Manchuria railway concession expire eight years hence. Will China at that time have money to purchase the railway and mines and all the improvements which the Japanese have made at Port Arthur and Dairen? What is of greater significance will Russia by that time give up her dream of empire and meekly withdraw from Manchuria? The total area of Manchuria measures some 364,000 square miles, of which at least 300,000 square miles are in all respects but name a Russian territory. No one imagines for a moment that the Muscovite Empire will in the eight years to follow so radically alter its Far Eastern policy as to abandon this vast territory. So far from it, Russia is, in spite of the European cataclysm trying to secure extensive railway mining and telegraph concessions in Mongolia. To drive home to the reader the significance of this fresh move on the part of Russia it is only necessary to tell him that Mongolia has an area of 1,300,000 square miles. Just as the Czar was a decade ago determined to add Manchuria and Korea to his map, so he is today determined to absorb Mongolia. He must indeed be a novice in diplomacy who thinks that Russia's defeat in 1905 put an end to the Czar's empire ambition in the Far East.

That fact Japan must always keep in mind in formulating her continental policy. But the Armageddon in Europe is shattering the powers of the kings, you may remind us. Ah! you are speaking in terms of years and decades, while the Japanese, because of his limited resources, must perforce think in terms of generations and centuries and plan far ahead. Bear this in mind and you will not fail to understand why Japan is demanding mining and railway concessions in that section of Mongolia which is adjacent to her sphere of influence in South Manchuria. And as long as Russia is so firmly intrenched in by far the greatest part of Manchuria, it is not to be imagined that Japan will evacuate Port Arthur in 1923.

The territorial integrity of China cannot be maintained by declarations and pronounciamentoes, however high-sounding. Unless backed by force of arms they are, after all, so many "scraps of paper." That high-minded diplomat, the late Mr. John Hay, solemnly declared the "open door" and the maintenance of China's integrity. Yet upon the heels of that declaration followed the Russian occupation of Manchuria. But for the sword of the doughty Japanese that vast territory would have long ago become part and parcel of Russia both in name and in reality.

If force be the foremost factor in propping up the tottering structure of China, Japan, the self-appointed guardian of China, must occupy such strategical points as are necessary to counteract the probable aggression of all powers bent upon territorial aggrandizement in the Far East. Just as a minor does not always like the way his wise and experienced guardian treats him, so China often, if not always, misunderstands and dislikes the measures which Japan in all her sincerity thinks best suited to the existing conditions of the hoary neighbor. The so-called Monroe Doctrine of Japan, shorn of the prowess of her army and navy, will be of little avail because of China's decrepit condition which has in the past fifty years repeatedly invited Western aggression. This is why Japan's Monroe Doctrine has to be different from the Monroe Doctrine of America.

Japan promised to return Kiau-chow to China, and is going to fulfill the promise. This, of course, did not mean that Japan would not claim the economic privileges enjoyed by Germany in the same region. She is no altruist. She thinks of her own pocket as well as China's benefit. But presuming that Japan is absolutely disinterested in reducing Tsingtao, will China be able to keep for herself all the interests in Shantung province which Japan may unconditionally restore to China. I for one believe that European powers will begin to scramble for these interests, once Japanese influence is withdrawn from the erstwhile German sphere of influence. Japan will not make herself a laughing stock by pulling the chestnut out of the fire merely to hand it over to some European power.

The German railway of 272 miles and the German mines along it must of course be operated by Japanese until the end of the term prescribed in the Chino-German agreement of 1897. To afford another outlet to Shantung products Japan wants to build a new railway connecting a point on the German line and the port of Lung-kow, a distance of some fifty miles. These conditions will naturally give Japan a preponderating influence in Shantung province.

It is well for China to admit once and for all that without Japan's support her integrity cannot be preserved. The United States with all her love and respect for freedom and independence, is not going to sacrifice the blood of her sons and the gold of her treasury for the preservation of China's territorial integrity, already too frequently threatened by European Powers. But when Japan declares that "no part of the Chinese coast and no island off the coast shall be ceded or leased to any foreign power," she is going to enforce the declaration even at the point of the bayonet. Not that she is conceited or chesty but because she is compelled to make this resolve by force of necessity—the necessity of securing her own safety as well as China's integrity. It is blood and fire, not polite proclamations, which will effectively maintain China's integrity.

The sooner China recognizes this sad yet inevitable fact the better will it be for her. She ought to have recognized it at the end of the Russo-Japanese war, and then and there cast her lot with Japan and established whole-hearted co-operation with the island empire. And yet China's policy in dealing with Japan in the wake of the titanic struggle was the policy of a filibuster, contesting and obstructing Japan's activities in every direction and at every turn. She seemed utterly oblivious of the fact, as plain as the sun, that

had the Russian absorption of Manchuria been permitted to pass unchallenged other European Powers would have joined Russia in the scramble for Chinese territory. China's attitude towards Japan reminds one of the old hen sitting on a nest full of eggs in a shaky barrel. The farmer tried to rope up the barrel but the hen mistook him for a mischievous youngster and flew in his face.

But to return to the Japanese demands. The proposal that Japan, in co-operation with China, shall control Han-yang Iron Works, Ta-yeh iron mines and the Ping-siang collieries is natural, and, if adopted, will prove beneficial to both countries. The Han-yang Iron Works were established by the late Viceroy Chang Chi-tung some twenty-five years ago. The enterprise proved a commercial failure, but was kept up with the funds advanced by the German bank at Hankow. In 1895 Germany tried to purchase the whole establishment but the now defunct Munchu Government preferred to place it in the hands of a Chinese corporation. The able financier Sheng Hsuan-hai succeeded in organizing the corporation which still operates the foundry but the financial prospects of the enterprise were far from bright until Japan in 1899 agreed to take the major part of its output.

The Ping-siang coal and Ta-yeh iron mines are under the same management as the Han-yang iron works. In fact the three enterprises are consolidated in a corporation called the Han-Yeh-Ping Coal and Iron Corporation of Central China. This semi-official company has borrowed money from Japanese firms to the extent of some $10,000,000. It would, therefore, be to the advantage of both China and Japan to place these enterprises under the management of a new corporation which Japan proposes to organize in co-operation with China.

The railways, which Japan desires to construct in the Yangtsu region, connecting Wu-chang in the west, Nan-chang in the middle, and Han-chow in the east, is calculated to facilitate communication between Shanghai, China's metropolis on the coast, and the inland city of Han-kow, somewhat exaggeratedly called the Chicago of China. Such a line of railway will have an approximate length of 500 miles. The realization of this project will no doubt add greatly to the prosperity of the triplet cities of Hankow, Wu-chang and Han-yang.

In Fu-kien province Japan is reported to be desirous of securing the veto of mining, railway and dock concessions. This proposition, like most of the twelve demands, had been put before the Chinese Government prior to the present war. This is not surprising when it is remembered that the Japanese island of Formosa lies almost within gunshot of the Fu-kien coast. The establishment in Fu-kien province of alien influence hostile to the Japanese would be a direct menace to the island.

As for the reported Japanese demand, that in appointing foreign officials China shall give precedence to the Japanese, it was probably put forward for the purpose of trading for the more important demands contained in the note. As a matter of fact Sir Edward Gray has informed the Parliament that Japan has virtually waived this particular demand.

This, then, is the sum and substance of the Japanese overture as reported from Peking. That its acceptance by China will place Japan in a strong position is obvious, but that it will endanger China's integrity and close the "open door" we cannot believe. When Japan wrested Manchuria from Russian clutches and intrenched herself in South Manchuria in order to prepare herself against the possible Russian revenge, Europe and America were flooded with literature denouncing Japan's *modus operandi* which disgruntled interests thought or pretended to think, was tantamount to the slamming of the "open door." Yet sober second thought gradually convinced the outside world of the fallacy of such charges. As an illustration of this changed sentiment I quote the following passages from a letter written by a British merchant in Changchun, the greatest bean market of Manchuria, and reproduced in Mr. Robert P. Porter's authoritative book, "The Full Recognition of Japan":

"With regard to that part of Manchuria which comes under Japanese influence, too great praise cannot be given. The conveniences and facilities afforded by the Japanese to one and all in regard to banking institutions, railway communications, postal and telegraph service are far and away superior to those afforded by the Russian and the Chinese institutions. The Yokohama Specie Bank, with its numerous branches, enables foreign traders to transact business on the same lines as they are accustomed to do in other civilized countries. Transactions with this bank are free from the exorbitant rates and the petty red tapeism, to which it is necessary to conform in working with either the Russians or Chinese. It is a recognized fact that it takes any time over an hour to get a cheque cashed at a Russian bank; moreover, the absence of any knowledge of the English language renders transactions with them considerably irksome. Every employee in the Yokohama Specie Bank, on the other hand, has a good knowledge of the English language. Notwithstanding the fact that the Chinese Customs are supposed to manage the Postal Service in Manchuria, that service has become practically confined to the transmission of Chinese correspondence. The Japanese appear to handle the greater part, if not all, of the foreign mail in a satisfactory manner.

"Japan has fulfilled all her obligations, and continues to do so, in the development of Manchuria, and woe betide the day if the country comes under Russian influence or if it is handed back again to the control of the Chinese. Too great attention cannot be devoted to this country by the press in Great Britain, in order to direct the attention of British firms to the enormous prospects which await them here in various directions. It is to be hoped that they will soon awaken to these possibilities. If these efforts are delayed too long they will find that it is too late, as other countries will have secured the business."

It is small wonder that alarming reports are constantly emanating from Peking. Apparently sinister forces are at work trying to discredit Japan and injure her prestige. It may well be pointed out here that the weakening of Japan is an advantage to European Powers interested in China. What European chancellery does not wish that the United States and Japan might be embroiled over the Chinese issue? China herself has been beguiled into thinking that a weakened Japan is conducive to the strengthening of her own position. Woe betide Japan and America if they walk into the snare set by designing nations.

The role of a protector has seldom been an enviable one. The United States with all her high civilization, her enormous wealth, her humanitarian foreign policy, is yet unable to win the confidence and affection of her neighbors to the southward whom she sincerely desires to safeguard. How much more difficult for the little nation that Japan is to win the respect and confidence of such a nation as China which glories in the antiquity of its history, the large number of its people, the vastness of its territory! Indeed China has always regarded Japan as a pigmy. What more natural than that she should scorn and distrust

the Japanese? It is high time that China should awaken from the dream of her past glory.

As I conclude this article I recall a story highly suggestive of the shifting policy of China today. When the late Viceroy Chang Chih-tung, that paragon of modernism in China, was taken ill he first sent for a Chinese doctor of the old school. Besides administering pills composed of

"Eye of newt, and toe of frog,
Wool of bat, and tongue of dog,"

the charlatan said that one thing was still required to put the patient in harmony with the course of Nature. Pointing to a fine chain of hills that stretched in a waving line across the city of Wu-chang, he said: "The root of your malady lies there. That carriage road that you have opened has wounded the spinal column of the serpent. Restore the hill to its former condition and you will soon get well."

The Viceroy filled the gap incontinently, but found himself no better. He then sent for English and American doctors but dismissed them in turn to make way finally for a Japanese physician.

Will not China after all find it the part of wisdom to send for the Japanese doctor for the recovery of her political health—for the rehabilitation of her body politic, the readjustment of her economic affairs, and the restoration of order within her premises. And as for the white man let him remember that the "white man's burden" is white man himself. The peoples of the Far East beg leave to be let alone by Europe and America, for the yellow man can well afford to carry his own burden, however heavy it may be.

K. K. Kawakami.

Author of "American-Japanese Relations," "Asia at the Door," etc.

So then believe that every bird that sings,
And every flower that stars the elastic sod,
And every thought the happy summer brings—
To the pure spirit is a word of God.

—*Coleridge.*

The Art of Giving

One of the stupidest mistakes in life is that of supposing what we call the "necessities of life" are the only necessary things. Food, fuel, shelter, blankets, coal and clothing of the strictly necessary type, the great majority of mankind must arrive at, *do* arrive at, by one means or another. But boys and girls, men and women all about us, suffer and starve for the theater ticket, the book, the bicycle, the bit of finery, at which they can never arrive unaided, but the possession of which makes easy and possible the struggle for all the rest.

Particularly in the young this healthy craving for the beautiful cries out; and if one never has what one craves, it gets to hold a disproportionate value. The child who is never allowed a ribbon makes herself ridiculous as a woman by her love of ribbons and the young girl, or boy, forever crossed in longing for some bit of brightness, will almost surely pay too dear for it some day. Not always have these passionately desiring young things the right to gratify a craving, however innocent in itself, but at Christmas and on all the tender anniversaries of the year people may give and people may receive the ribbons and trinkets of life, which shall decorate its dreariness and beautify its bareness for another twelvemonth. How fine an art it comes to be, this art of giving!

It follows that one of its fundamental rules should be: To those who lack necessities give luxuries.

It carries with it as a corollary: To those who have all the luxuries of life give the only luxury remaining, something simple.

Quite the most graceful gifts I ever knew of were those given on an occasion by four little Italian boys, sons of fishermen in a fishing village. They were shabby little fellows, motherless every one. Ten to twelve years had passed them by, and to vary their monotonous diet of "funghi" picked from the woods, or chestnuts in their season, they sang in the streets for coppers. They had remarkably beautiful faces and voices, to which the weak-minded foreigner succumbed, and the excellence of their manners was a forever new miracle.

On the last evening of our stay, caps in hand and with rosier cheeks than ever, appeared our four, all smiles and embarrassment, but graceful in it as God has given them to be. With a few poetic words of thanks for favors received they presented us, one by one, our gifts.

The fortunate Signora—I was that fortunate Signora—received hers first. And the Signora's offering was this: A spray of lemon, chosen with the nicest eye, and bearing on its slender stalk perfect green leaves and three delicate lemons of palest yellow, as lovely a thing as ever blossomed from a poet's mind. They had brought it for its "bellezza" (beauty) said these ragamuffins of the sea!

The child of the family, being a woman-child, was next with ceremonial grace endowed with two magnificent pine-cones, not the common pine-cones of the common pines which grew at hand in nearby groves—not so! pine-cones from the great conifers of "purple Apennine," which it had cost these princely givers a whole day's walk and climb to gather. The pine-cone has an ancient Etrurian significance, which the peasants themselves have lost sight of, but they still use the symbol not only at the Nativity, but they carve it on the railings of their graves. Side by side with this poetic gift was laid another, in sweet concession to the common childhood of them all, a long braided loaf of sweetened bread made by one of the boys' fathers who had formerly been the village baker.

Then, with a renewal of blushes and charming smiles, was brought forward the *chef-d'œuvre* of the occasion. "Since the Signore is a painter," they explained, "we have thought it most fitting to paint a picture for him to accept, making allowance for its little beauty, because we have not been able to afford so bright colors as we should fain have used."

The picture, a landscape with figures painted on a square of cardboard, and astonishingly, pathetically good, still adorns the Signore's home, having traversed some eight thousand miles already. The pine-cones still breathe of Apennine; the lemon spray, alas, it was impossible to keep except in memory.

We have had many costly gifts in our day, and many delicately chosen, but the pine-cones and the lemon spray and the little home-made picture somehow stand apart in our minds for pure native grace.

The miles those little boys walked, the hours they toiled, the intrinsic loveliness of the gifts they brought us, and their extrinsic freedom from the money-taint, all this has been an abiding Christmas memory with us ever since and molded many an offering of our own.

Grace Ellery Channing.

The Criterion.

CORRESPONDENCE

Joseph Fort Newton—Again

I saw Dr. Newton once and correspondence resulted as of course. Prof. Peabody's remark, "The Unitarians are mystics" seems surprising. But labels are misleading. Have not both Liberal and Orthodox much to learn from Dr. Newton's mysticism? It appears to meet the pragmatic test. Dewey's pragmatism is the opposite of the empiricism that takes atoms or animals as ultimates. Jesus' pragmatism taught specific absoluteness; judged theory by practice and character by fruits. In him mysticism and pragmatism dwelt together in *unity*.

CLARENCE GREELEY.

To the Editor of UNITY:

The undersigned desire to call the attention of the Unitarian churches to the inadequacy of the existing provision for our aged and invalid ministers, and for their widows and dependent children. We have, it is true, our relief and pension funds to meet the varying needs of our ministers. Information concerning these funds was published last spring in "A Statement Concerning the Relief and Pension Funds available for Unitarian Ministers and their Widows," which was sent to all our ministers and churches, additional copies of which may be had on application. These funds are administered by careful and responsible men, who avoid overlapping, and make the money at their command go as far as possible. There are, however, a good many cases in which lack of money prevents any prompt or adequate action. We are particularly deficient in funds available for the widows and dependent children of our ministers. As was shown in the Report on the Salaries of Unitarian Ministers, read at the General Conference in San Francisco last August, it is practically impossible for a married minister to save anything out of the very meager salary he receives. Such a minister, dying in young or middle life, often leaves his widow nearly penniless, perhaps with young children to rear. These widows, who have helped their husbands to minister to our churches, are morally entitled to assistance, at least while their children are young. Such cases come again and again to the Society for Ministerial Relief, but the society's income available for such applicants amounts to but little over $600 a year, already assigned in small grants to beneficiaries, scattered from the Atlantic to the Pacific, who cannot be cut off for the benefit of new applicants. Just at the present time there is especial need for an enlargement of the funds, available for these widows and children of ministers, to enable the society properly to care for certain urgent applications now before it.

The sons and daughters of our older ministers, who have themselves prospered, or persons who recognize their debt to some devoted minister, are asked to contribute toward this need; either making a contribution for current use, or an addition to the permanent funds of the society. We suggest that there could be few better memorials of an honored minister than a fund, bearing his name, the income of which should be used to meet these pressing needs.

Contributions may be sent to any of the undersigned, and will be used for the Emergency Fund unless the donor specifies that they are to be treated as permanent additions to the endowment fund.

(Signed)

JAMES DENORMANDIE, *President.*

CHARLES F. DOLE, FRANCIS G. PEABODY, } *Vice-Presidents.*

HENRY WILDER FOOTE, *Secretary.*

22 Highland St., Cambridge.

STEPHEN W. PHILLIPS, *Treasurer.*

10 Postoffice Square, Boston.

A widow sitting in her loneliness and burdened with her cares, writes:

As I sit alone tonight trying to look on the bright side of life I find much to be thankful for. Old friends and new friends who unexpectedly came to help me in my sorrow, and then UNITY came with its offer to come regularly to me, always a comfort and an inspiration. A little sermon printed in UNITY so long, long ago, "Over the Lofty Mountains," I have kept by me all these years and it has helped me much. Another friend from a distance writes of its helpfulness to her. "So far the little candle threw its gleam in this part of a naughty world." UNITY's visits may continue though I have no claim upon it, but I am hoping some day to have some money to send.

From a far off small town in Washington comes this word:

To UNITY, Chicago:

Enclosed is money order for $2.00, in renewal of subscription to your paper. I have been prompted to write more than once to tell you how much good it does me to read UNITY. Both UNITY and the *Christian Register* are stand-bys here. They are doing a great deal for this little community both directly and indirectly.

A subscriber in the South writes encouragingly:

Enclosed please find check in payment of attached bill. UNITY is always a most welcome visitor. Its perusal is one of my weekly inspirations and helps. May it and its noble-hearted editor continue in full vigor for many, many years.

AMERICA 1915

Plain words may do for times like these:
If in our ignorance and ease
We blaspheme truth beyond the seas.
  And name those sons
Embattled for Germania's peace
  Barbarians, Huns;

If in our greed we cannot feel
The marvel of the blows they deal,
And must, a workshop commonweal,
  With brawn and breath
Triple that ring of fire and steel
  By selling death;

Let us not patch our ugly Cause
By mouthing to mankind old saws
On "righteousness" and "moral laws,"
  Nor longer chant
"Humanity" with self-applause
  And craven cant.

The Open Court. —*William Ellery Leonard.*

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THE FIELD

"The World is my Country, to do Good is my Religion."

AN ASSOCIATION TO ABOLISH WAR—STATEMENT OF PRINCIPLES.

We oppose war as a relic of barbarism. It arises from fear, mistrust, race and commercial jealousy, covetousness and the desire to exploit weaker peoples. It provokes every kind of crime. It is the most cruel foe of women and children. It always uses the poor as its tools. It takes advantage of men's chivalry to destroy them. It wastes the means of human welfare and sets back reform.

Our nation, a democracy composed of many peoples, organized on a basis not of force but of mutual respect and of enlightened public opinion, has no enemies to fear; it has no excuse for making preparation to fight and to kill.

At this time of unprecedented suffering we are unalterably opposed to any increase of our already burdensome and menacing military and naval expenditures. In view of the stupendous folly of the war abroad we are ashamed to add to the general calamity by further preparation for war. We believe that the United States ought at once to abandone the hideous war-system and thus lead the way to the universal use of suitable international tribunals and the development among nations of that healthy public opinion which tends everywhere, under a genuine government by the people, to support reasonable decisions of the courts.

We believe that national defence consits not in machinery to kill with but in patient and friendly behavior toward other nations, in honorably keeping our treaties—as, for example, with China and Japan—in refraining from interference with the affairs of weaker neighbors for the sake of scheming business interests, in overcoming mistrust by a sane humanity.

We favor every effort to bring the nations into closer and freer relations and a better understanding of one another. We should like to see created at once a joint commission representing neutral states for the purpose of bringing the belligerent Powers together and stopping the war. We ought not to be content until we have a Congress of Nations which shall agree to neutralize the oceans, dismantle all fortifications and disband standing armies. What place is there in a civilized world for armies intended to destroy other armies? In view of the awful losses caused by the European War we believe that if some part of the billion dollars which the nation is asked to appropriate for preparedness should be spent in rehabilitating the suffering peoples it would be a mightier defense than dreadnaughts and bayonets. We believe that many persons are not content with mere wishes for a peaceful world but realize that now is the time to act so as to bring it about, that we must put a resolute and courageous will into the work of stopping war.

We ask the coöperation of all who are in earnest to make war seem as odious as murder, as intolerable as pestilence. We especially appeal to those who have faith in real democracy and genuine religion. We appeal to the living forces of intelligence, enthusiasm and devotion.

Believing that war is wholly wrong and that the times demand a definite and aggressive presentation of this conviction, we whose names are here enrolled unite in an organization to be known as

THE ASSOCIATION FOR THE ABOLITION OF WAR.

The Organization.

There shall be an Executive Committee, consisting of a Secretary, a Treasurer and seven other persons.

This Committee shall not take action, against the remonstrance of any of its members, without making appeal to the Association. which shall act in such a case only by a two-third vote of the members present.

Meetings of the Association may be called at any time with three days' notice by the Secretary.

The Committee may appoint sub-committees as follows (one of the members of each sub-committee to be also a member of the Executive Committee):

On Membership and Extention, on Finance, on Publication and Publicity, and on Correspondence.

These committees, with the help of the Secretary and of the general membership, shall use every effort possible, through the Press and the distribution of pamphlets or leaflets, through interviews and the writing of letters and through private and public meetings, first and always, to work for the abolition of war by fostering the spirit of brotherhood in this and every nation; and secondly, in the tremendous issue before the American people at this present time, to rally the sober sense and the good will of the American democracy against the military hysteria of a class especially liable to be mistaken in questions of humanity and progress.

A Thought

God sent a wingèd thought
Into my soul one day,
And bade me send it out again
With unabated ray
Of burnished beauty, silver bright,
And wings unshorn of might.

God has great store of such
White thoughts, swift, buoyant things.
And when He wills, they touch us
With the waffure of their wings.
They touch us on their gleaming way—
Their wings forbid their stay.

Onward their blessèd flight!
To other hearts they bear
Their beauty and their light.
Heaven's rapture and its radiant air
Breathe round us, when God sends them down,—
That day, we wear a crown!

From "Poems" by Mrs. Merrill E. Gates (Mary C. Bishop), published by Fleming H. Revell. Reprinted by permission of Merrill E. Gates.

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Let us hear from Lincoln Centre If it Pays to Advertise.

We invite the coöperation and the contributions, large and, small, of every one who shares our sense of the importance of the position for which we stand. We ask for the speedy formation of groups of like-minded men and women in all parts of the country who may act together in various ways to further our purpose.

Communications should be sent to the Secretary,

NATHAN HASKELL DOLE,
91 Glen Road, Jamaica Plain,
Boston, Mass.

MR. JONES IN THE FIELD.

[During the absence of the Chief the office force takes the liberty of printing the following letter from one of UNITY'S faithful supporters, the Pastor of the First Congregational Church of Appleton, Wisconsin, addressed to one who aided in arranging Mr. Jones' itinerary in Wisconsin.]

Mrs. Susan Quackenbush,
Portage, Wisconsin.

Dear Madam: I want to thank you for sending Rev. Jenkin Lloyd Jones to Appleton. He gave us a day that I am sure counted in the interest of a true World Peace. I heard him both at Lawrence College and the High School. He spoke an hour at each place. Over twelve hundred young people and older heard him. He had a different message and one especially fitted to each school. One of the strongest men in the Lawrence faculty said, "I never heard a greater address, all things considered, than was given by Dr. Jones this morning." I felt much the same way, though I have heard him many times. He is keen but kind, profound and yet simple. His years of conviction and effort for a World Peace shine out in all that he says. He is a prophet of good will to men. I wish he might devote his entire time going from city to city to give such a message as he gave us in Appleton.

Sincerely yours,
JOHN FAVILLE.
Appleton, Wisconsin, November 3rd.

OFFICIAL PUBLICATION

Annual Statement of the Fidelity and Deposit Company of Maryland of Baltimore, in the State of Maryland, on the 31st day of December, 1914, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$ 3,000,000.00

INCOME.

Premiums received during the year	$ 6,728,308.04
Interests, rents and dividends	489,480.08
From other sources	57,014.90
From agents' balances previously charged off	625.50
Profit on sale or matrity of ledger assets	7,103.78
Increase in book value of ledger assets	145,888.75
Total income	$ 7,428,421.05

DISBURSEMENTS.

Losses paid during the year	$ 2,546,237.70
Investigation and adjustment of claims	374,988.83
Commission or brokerage	1,516,041.66
Salaries, fees and all other charges of officers, clerks, agents and employes	1,122,907.79
Rents	74,118.29
Repairs, expenses and taxes on real estate	90,902.75
All other taxes, licenses and insurance department fees	217,652.47
Legal expenses, advertising, printing and stationery	105,521.71
Postage, telegraph, telephone, express, furniture and fixtures	56,344.70
Stockholders for interest or dividends	480,000.00
All other disbursements	304,735.08
Agents' balances charged off	3,968.45
Decrease in book value of ledger assets	123,273.24
Total disbursements	$ 7,016,692.67

LEDGER ASSETS.

Book value of real estate	$ 2,560,137.41
Mortgage loans on real estate	217,405.00
Loans on collateral security	688,262.50
Book value of bonds and stocks	5,319,898.00
Cash on hand and in bank	1,290,335.92
Premiums in course of collection	2,113,083.31
Other ledger assets	55,648.84
Total ledger assets	$12,244,770.98

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 593.75
Gross assets	$12,245,364.73

DEDUCT ASSETS NOT ADMITTED.

Gross premiums in course of collection over three months' due	$781,588.55	
Market value of special deposits over corresponding liabilities	479,871.98	
		1,261,460.53
Total admitted assets		$10,983,904.20

LIABILITIES.

Net amount of unpaid losses	$ 1,828,214.33
Expenses of settlement of claims	44,730.02
Total unearned premiums	3,388,360.08
Commission and brokerage	199,109.30
Salaries, rents, bills, etc	20,000.00
State, county and municipal taxes	110,000.00
Return and re-insurance premiums	195,288.67
Advance premiums	309,756.76
Other liabilities	284,691.17
Total liabilities	$ 6,380,150.33

BUSINESS IN ILLINOIS.

Total premiums received during the year	$ 381,075.92
Total losses paid during the year	182,989.12

CHAS. R. MILLER, Vice-President.
THOS. L. BERRY, Asst. Secretary.

Subscribed and sworn to before me this 1st day of February, 1915.

FRED. S. AXTELL, Notary Public.

[SEAL]

OFFICIAL PUBLICATION

Annual Statement of the Frankfort General Insurance Company of Frankfort-on-the-Main, Germany, on the 31st day of December, 1914, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of deposit capital	$ 250,000.00

INCOME.

Premiums received during the year	$ 1,132,743.59
Policy fees required or represented by application	12,364.45
Interest, rents and dividends	48,873.48
From other sources	32,091.82
Total income	$ 1,226,073.34

DISBURSEMENTS.

Losses paid during the year	$ 626,717.65
Investigation and adjustment of claims	122,115.32
Policy fees retained by agents	12,364.45
Commission or brokerage	240,874.24
Salaries, fees and all other charges of officers, clerks, agents and employes	117,259.82
Rents	8,762.56
All other taxes, licenses and insurance department fees	23,254.22
Legal expenses, advertising, printing and stationery	14,744.96
Postage, telegraph, telephone, express, furniture and fixtures	6,366.73
All other disbursements	23,398.51
Loss on sale or maturity of ledger assets	58.49
Decrease in book value of ledger assets	810.77
Total disbursements	$ 1,196,727.72

LEDGER ASSETS.

Book value of bonds and stocks	$ 1,260,544.55
Cash on hand and in bank	98,924.66
Premiums in course of collection	129,590.95
Other ledger assets	9,819.28
Total ledger assets	$ 1,498,879.44

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 13,963.93
Other non-ledger assets	14,237.01
Gross assets	$ 1,527,080.38

DEDUCT ASSETS NOT ADMITTED.

Gross premiums in course of collection over three months' due	$ 7,678.66	
Book value of ledger assets over market value	91,084.55	
		98,763.21
Total admitted assets		$ 1,428,317.17

LIABILITIES.

Net amount of unpaid losses	$ 539,760.78
Expenses of settlement of claims	1,416.49
Total unearned premiums	375,928.80
Commission and brokerage	26,752.31
Salaries, rents, bills, etc	1,500.00
State, county and municipal taxes	16,000.00
Advance premiums	4,059.53
Total liabilities	$ 965,417.91

BUSINESS IN ILLINOIS

Total premiums received during the year	$ 104,872.84
Total losses paid during the year	100,109.95

C. H. FRANKLIN, U. S. Manager.

Subscribed and sworn to before me this 10th day of February, 1915.

EDWIN G. MARKS, Notary Public.

[SEAL]

OFFICIAL PUBLICATION

Annual Statement of the General Accident, Fire and Life Asurance Corporation, Limited, of Perth, Scotland, on the 31st day of December, 1914, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of deposit capital paid up in cash	$ 250,000.00

INCOME.

Premiums received during the year	$ 3,679,248.33
Policy fees required or represented by aplication	116,595.00
Interest, rents and dividends	101,353.22
From other sources	345,660.86
From agents' balances previously charged off	4,818.70
Profit on sale or maturity of ledger assets	150.30
Increase in book value of ledger assets	2,994.02
Total income	$ 4,250,820.43

DISBURSEMENTS.

Losses paid during the year	$ 2,001,246.63
Investigations and adjustment of claims	427,191.30
Policy fees retained by agents	116,595.00
Commission or brokerage	1,002,714.29
Salaries, fees and all other charges of officers, clerks, agents and employes	409,785.70
Rents	37,599.94
Repairs, expenses and taxes on real estate	10,281.85
All other taxes, licenses and insurance department fees	91,165.51
Legal expenses, advertising, printing and stationery	65,329.89
Postage, telegraph, telephone, express, furniture and fixtures	55,993.92
All other disbursements	36,808.72
Agents' balances charged off	2,928.48
Total disbursements	$ 4,257,641.23

LEDGER ASSETS.

Book value of real estate	$ 216,154.60
Mortgage loans on real estate	15,500.00
Book value of bonds and stocks	2,102,544.87
Cash on hand and in bank	75,543.21
Premiums in course of collection	677,538.25
Bills receivabe	3,459.50
Other ledger assets	218,772.38
Total ledger assets	$ 3,309,512.81

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 27,227.90
Gross assets	$ 3,336,740.71

DEDUCT ASSETS NOT ADMITTED.

Bills receivable	$ 3,459.50	
Gross premiums in course of collection over three months' due	148,306.25	
Book value of ledger assets over market value	151,339.47	
Other unadmitted assets	242,426.98	
		509,377.60
Total admitted assets		$ 2,827,363.11

LIABILITIES.

Net amount of unpaid losses	$ 941,987.23
Expenses of settlement of claims	4,112.00
Total unearned premiums	1,164,161.45
Commission and brokerage	123,527.21
Salares, rents, bills, etc	10,000.00
State, county and municipal taxes	66,184.96
Interest due or accrued	1,033.33
Advance premiums	19,750.00
Other liabilities	160,000.00
Total liabilities	$ 2,490,756.18

BUSINESS IN ILLINOIS.

Total premiums received during the year	$ 536,486.84
Total losses paid during the year	228,964.58

C. NORIE MILLER, U. S. Manager.
CHARLES G. COOK, Chief Accountant.

Subscribed and sworn to before me this 6th day of March, 1915.

GEO. WILKES, Notary Public.

[SEAL]

OFFICIAL PUBLICATION

Annual Statement of the General Indemnity Corporation of America of Rochester, in the State of New York, on the 31st day of December, 1914, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$ 200,000.00

INCOME.

Premiums received during the year.	11,842.50
Total income	$ 11,842.50

DISBURSEMENTS.

Salaries, fees and all other charges of officers, clerks, agents and employes	$ 1,466.73
Rents	95.00
All other taxes, licenses and insurance department fees	2,740.53
Legal expenses, advertising, printing and stationery	6,473.63
Postage, telegraph, telephone, express, furniture and fixtures	5,377.70
All other disbursements	1,402.49
Total disbursements	$ 12,716.08

LEDGER ASSETS.

Book value of bonds and stocks	$ 283,358.84
Cash on hand and in bank	20,767.58
Total ledger assets	$ 304,126.42

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 4,293.75
Total admitted assets	$ 308,420.17

LIABILITIES.

Total unearned premiums	$ 11,375.40
State, county and municipal taxes	236.85
Total liabilities	$ 11,612.25

BUSINESS IN ILLINOIS.

Total premiums received during the year	$ 782.50

HIRAM R. WOOD, President.
RALPH M. BARSTON, Secretary.

Subscribed and sworn to before me this 27th day of January, 1915.

MABEL L. VERWEY, Notary Public.

[SEAL]